A U M

Not by Yoga nor by Sankhya, not by works nor by knowledge, but only through waking to the oneness of one's true Self with the Eternal, does liberation come, and n no other way.—CREST JEWEL OF WISDOM.

THEOSOPHY

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THE SECRET HEART

MAN is a being compounded of the changing and the changeless, in the words of the Teacher, "the Protean differentiation in Space and Time of the One Absolute Unknowable'." Self is parentless, ever the same, while the embodiments of the Self are in constant flux of creation, preservation, destruction and regeneration. These are the cycles, inner and outer, of our lives—of all Life.

Self-Realization, or the knowledge of Self as the one reality distinct from any and all of its embodiments, means liberation from the turning of the wheel of Life, from cycles of every kind. For Self is not subject to cycles; It remains on high, unaffected.

Yet the endings and beginnings of cycles, large and small, are each one symbols of that protean differentiation of the Spiritual Monad which is ONE—Universal, Boundless and Impartite; whose Rays, nevertheless, form what we, in our ignorance, call the "Individual Monads" of men. There is, then, in every birth, an ultimate moment of spiritual synchrony, which brings us close to the One Great Source of All, whether that birth be of an infant, a race, a solar system, or a universe. It is a time when there is an influx of spiritual energy, "a correlation of atoms on a higher plane, and a descent to this lower one."

Every morning such a correlation takes place when we awake. Hence the clear, fresh vision of the early hours of this daily "incarnation." The flow of vital currents which joins the Eternal Pilgrim to its embodiment has begun anew. At this time, more than any other, can we turn the inner eye to the changeless, imperishable Self.

At Christmas time, all Nature opens its heart to the renewal of the Solar Fire. For men, it is a time when the hidden heart, the "Christ in all," expands, and sends its ichor coursing through the spiritual arteries of mankind. Those who know of this rebirth can feel and use its mounting strength.

GREAT THEOSOPHISTS

Roger Bacon

WHEREVER thought has struggled to be free, there the great Theosophical Movement is to be discerned. The twelfth century is interesting from this point of view, as it marked the beginning of the struggle for intellectual freedom in Christian Europe. Up to this time the Church had been the only educational institution in Christendom, and no one, unless he were a member of the clergy or had studied in some monastical institution, could either read or write. But in the twelfth century small groups of students began to gather in France, determined to gain an education themselves and to pass on their knowledge to others. In 1100 a young man named Peter Abelard came in contact with some of these students. He prepared himself to teach and encouraged others to do the same. As the result of his efforts, the teachers of Paris formed a guild or union, known as a *Universitas,* and from this original impulse sprang the first Universities in Christian Europe.

At the same time another group of people banded themselves together for altruistic service, and in 1118 the Order of the Knights Templar was founded by the two Knights Hugh de Payens and Geoffrey de St. Omer. The purpose of this Order, on the surface, was to protect pilgrims on their way to the Holy Land. Its secret object, however, was to encourage the new-born struggle for intellectual freedom and to restore the one universal religion in the world. Even Masonic authorities differ as to the forces which lay behind the founding of this Order, although it is agreed that they were in Asia Minor. Lawrie, in his *History of Freemasonry,* claims that the Templars inherited their occult knowledge from the Druzes of Mount Lebanon. In reality Hugh de Payens was initiated by Theocletes, Grand-Pontiff of the Nazarenes, or "St. John Christians," who had inherited the esoteric instructions of Jesus as found in the *original* Gospel of Matthew. The first Templars regarded Jesus as a *Brother,* not a God, and strictly adhered to the secret teachings of their Chiefs in the East. The red cross on their white mantles had the same significance as with the Initiates of every other country.

The Knights Templar were opposed to the Church of Rome from the very first. In order to keep their real purpose a secret from the Church, the Templars held their meetings in caves or

isolated country houses. In the early part of the fourteenth century the French King Philip the Fair and Pope Clement V concocted a plan for the destruction of the Order and the confiscation of their property. Jacques de Molay, the head of the Order, was called to Paris and thrown into prison, and every Knight in France was arrested on the charge of heresy. After a mock trial de Molay and fifty-four other Knights were burned at the stake. Says Albert Pike:

> The Order disappeared at once. Its estates and wealth were confiscated, and it seemed to have ceased to exist. Nevertheless it lived, under other names and governed by unknown Chiefs, revealing itself only to those who had proven themselves worthy to be entrusted with the dangerous Secret. For the modern Orders that style themselves Templars have assumed a name to which they have not the shadow of a title. (*Morals and Dogmas of Freemasonry.*)

The Temple was the last secret organization in Europe which, as a body, had in its possession some of the mysteries of the East. For centuries a meeting was held every thirteen years on the Island of Malta, where thirteen representatives of the Order, among whom were crowned heads, planned for the religious and political fate of the different nations. As late as the eighteenth century there were isolated "Brothers" secretly working under the direction of Eastern Brotherhoods. The spurious Order which later arose in France was under the supervision of the Jesuits. In 1826 this Jesuitical Order brought about the assassination of one of the greatest Princes in Europe. This Prince, whose mysterious death has never been satisfactorily explained, was the last possessor of the secrets of the true Knights Templar.

To the "intellectual heresy" of the student groups and the "spiritual heresy" of the Knights Templar a third form of "heresy" —this one *philosophical*—was soon added. It was known as Averrhoism, and was based upon the doctrine of Emanations, which directly opposed the idea of a Creative Deity. The work of Averrhoes was supplemented by that of two Jewish Rabbis, Isaac the Blind and Azariel ben Menachem, whose *Commentary on the Ten Sephiroth* presented the same doctine from the Kabalistic point of view. Averrhoism quickly penetrated into the University of Paris and was adopted by some of the foremost thinkers of the day. The Emperor Frederick II openly espoused it and was excommunicated from the Church as a result. Roger Bacon studied it and approved of it. It formed the favorite theme of discussion among the later Italian painters, Leonardo da Vinci accepting it without question,

while others used Averrhoes in their paintings as the type of anti-Christ. In 1512 the Church anathematized Averrhoes and his doctrines and branded all who studied them as infidels.

By the thirteenth century the number and variety of "heretics" had increased so rapidly that for the first time the Church began to be afraid. As H. G. Wells humorously remarks: "It was hunting everywhere for heretics as timid old ladies were said to look under beds and in cupboards for burglars before retiring for the night." (*Outline of History,* p. 655.) In her frenzied search for all who opposed her supreme dictatorship, the Church found in the south of France a veritable hornet's nest of "heretics" known as the Albigenses and Waldenses.

The Albigenses were the descendants of those heretical Christians who had continued to follow the doctrines of the Persian Mani (Manichaeus), who had been flayed and crucified in the year 277. His principal doctrine, expressed in the words of *The Bhagavad-Gita,* was that "Light and Darkness are the world's eternal ways." From the third century onwards the Manichean doctrines began to spread rapidly, especially among the Cathars of Bulgaria and the Albigenses of southern France. The latter, protected as they were by William IX, Duke of Aquitania, and a large portion of the southern nobility, at last became so powerful that they rose in rebellion against the Church, declaring that the established religion was a motley system of errors and superstitions, and that the dominion which the Pope had usurped over the people was unlawful and tyrannical. Going still further, they declared that the Pope's claim to be the Supreme Lord of the Universe was without foundation and a usurpation of the rights of man.

In 1170 another heretical sect known as the Waldenses arose in Provence and the valleys of Piedmont and joined forces with their Albingensian neighbors. They fought against the system of capital punishment which then prevailed in the Church, against the Holy Wars in which the Church was constantly engaged, and bitterly denounced the gross immorality of the Popes.

When Pope Innocent III came into power, he determined to exterminate these two groups of heretics without further delay, and sent out a Crusade against them in 1209. The officers of this Holy Army were Christian prelates, its generals were Bishops, and an Archbishop stood at its head. As it was difficult for the Crusaders to distinguish between the heretics and the orthodox Christians, the Abbot Arnold ordered the soldiers to "Kill them all! God will

know His own!" In one day 7000 persons were massacred in a Church, while 20,000 were slaughtered in the town itself. Another day 400 were burned in a single pile. H. G. Wells comments: "The accounts of the cruelties and abominations of this crusade are far more terrible to read than any account of Christian martyrdoms by the pagans, and they have the added horror of being indisputably true." (*Outline of History,* p. 656.)

By this time Crusades had become a habit with the Church. Whenever the excitement of a fresh conquest failed to bring about a proper response from the elders, children were called out, as they were in the famous Children's Crusade of 1212. In the fourth Crusade the atrocities committed shocked the Pope himself, for he admitted that "the Crusaders practiced fornications, incests, adulteries; they abandoned matrons and virgins consecrated to God to the lewdness of grooms; they lifted their hands against the treasures of the Church, carrying off crosses and relics."

In this way the Abbot Martin obtained for his monastery in Alsace such relics as a spot of blood of the Saviour; the arm of the Apostle James; part of the skeleton of John the Baptist; and—a bottle of the milk of the Mother of God!

The rapidly increasing number of heretics caused the Church to found a new institution in the thirteenth century—the Papal Inquisition. This consisted of a series of Courts established for the purpose of ferreting out all cases of heresy and bringing the offenders to punishment. The power of the Inquisition was greatly augmented by the introduction of *compulsory* confession. If a man suspected of heresy failed to confess to his priest, he was called before the Court of the Inquisition, which sat in secret and allowed no witness for the accused to be present. If he still failed to confess, he was thrown into a dark and poisonous dungeon, where he was subjected to the thumb-screw, the stretching-rope and other instruments of torture. This usually brought out the desired confession, whether the man was guilty or not. Then the man was burned at the stake.

In the thirteenth century, when the slightest suggestion of "heresy" might cost a man his life, it took a brave man to defy openly the Church's anathema against the study of science and philosophy. Such an one was Roger Bacon, who was born near Ilchester in Somerset in 1214. At the age of sixteen Bacon entered the University of Oxford, where he took his M.A. degree. Six years later he took the same degree in the University of Paris. When

twenty-six years old Bacon returned to Oxford and entered a Franciscan monastery. His reason for taking this step is difficult to understand, since he described some of the famous Franciscans of his day as "fools, ignorant of philosophy and metaphysics, whose writings are full of puerile vanity and voluminous superfluity," and openly denounced the moral corruption of the Church from the Pope downward.

On his return to Oxford, Bacon took up the study of philosophy, mathematics, physics and astronomy, and made many experiments with instruments constructed by himself. In 1267 he wrote: "During the twenty years that I have spent in the study of wisdom, I have spent more than 2000 libra ($3500) on secret books, languages, instruments and astronomical tables."

Bacon's unusual learning, coupled with his outspoken denunciation of the Church, caused him to be accused of studying and practicing magic. After making a demonstration of some of his scientific experiments in Oxford he was prohibited from giving further lectures. In 1266, when Clement IV, who had been a cardinal legate in England, was raised to the Papacy, he sent Raymond de Loudon to Oxford with a request for some of Bacon's writings, irrespective of any conflicting regulations of the Franciscan Order. Bacon responded by sending the Pope his *Opus Majus, Opus Minus* and *Opus Tertius*. For the next twelve years Bacon was allowed to study and write without further interference. But in 1278 he was summoned to Paris and charged with two offenses. The first was that he had denied the possibility of *miracles,* declaring that everything that happens is the result of *natural* law. This, of course, directly contradicted the teachings of the Church, in which even the rainbow was considered as a supernatural sign placed in the heavens by God as an assurance that there would never be another flood. The second charge against Bacon was that he was in league with the Devil, since he had declared that all of the things which the Church attributed to his Satanic Majesty were also the result of *natural* causes. In those days, it must be remembered, it was as much of a crime to limit the power of the Devil as it was to limit the power of God.

The heads of the Franciscan Order met in solemn conclave, condemned Bacon and his writings and threw him into prison. There he remained for fourteen years, dying in 1292, in the seventy-eighth year of his life. In spite of his denunciation of the Church, he was buried at Greyfriars, the Franciscan Church in Oxford. It was not long, however, before his work began to be appreciated. By the

end of the fourteenth century he had been proclaimed the foremost natural philosopher of his day, and in the fifteenth century the University of Oxford acknowledged him as "one of those Oxonians who had kept the brightness of Oxford's fame untarnished."

Roger Bacon was one of those men who belonged by right, if not by record, to that Brotherhood which includes all those who study the occult sciences. His knowledge did not come to him as a "revelation," but because he studied ancient works on magic and alchemy and because he had the key to the real meaning of words. "All of my knowledge," Bacon once wrote, "has come to me from the Sages of the East." In his famous work *The Mirror of Alchimy,* Bacon referred to Hermes as the "Master Initiate" whose words may be taken as final authority upon every subject. The Theosophical trend of his thought is found in his statement of the three fundamental propositions of Theosophy. God, he declared, is not a Person, but a Principle. The Universe is simply the "process of Becoming." Man is a God, capable of perceiving and understanding all things through "divine illumination" or union with the Higher Self. Bacon was equally appreciative of the attempts made by his contemporaries to keep certain aspects of the ancient Wisdom-Religion alive, frequently quoting from the works of Rhazes, Avicenna and Averrhoes. Two hundred years after his death Bacon's statement that there was another continent on the other side of the earth was read by Christopher Columbus. It was probably due in part to Bacon's influence that America was discovered. It is certain that Bacon exerted a powerful influence upon Copernicus.

The versatility of Roger Bacon appears in the fact that he was a philosopher, mathematician, philologist, physical geographer, chemist, and physician, earning for himself the title of "Doctor Mirabilis." The amount of actual scientific knowledge he possessed seems almost phenomenal at the present day. He was a great astronomer, and rectified the Julian calendar. He was an expert in the science of optics, analyzing the property of lenses and convex glasses, inventing spectacles, telescopes and microscopes. One of his cipher manuscripts shows that he was familiar with micro-organisms, with the cellular structure of plants and with bacteria. In this manuscript many of the discoveries attributed to Pasteur and Lister are carefully outlined.

The predictions made by Roger Bacon are quite as astonishing as his discoveries. He anticipated the invention of the hydraulic press, the diving bell and the kaleidoscope, which he declared were all known to the ancients and would be known again in the future.

He foretold the time when ships would cross the ocean without the aid of rowers, propelled under the direction of a single man, and said:

> It is equally possible to construct cars which may be set in in motion with marvelous rapidity, independently of horses or other animals. Flying machines may also be made, the man seated in the center, and by means of artificial contrivances beating the air with artificial wings.

The story of Roger Bacon forms another dark chapter in the history of the Church. It is sad to think what this great man might have given to the world had he been allowed to do so. As Dr. Andrew D. White points out in his *History of the Warfare of Science with Theology:*

> He held the key to treasures which would have freed mankind from ages of error and misery. Thousands of precious lives shall be lost, tens of thousands shall suffer discomfort, sickness, poverty, for lack of discoveries and methods which, but for this mistaken dealing with Roger Bacon and his compeers, would now be blessing the earth.

LIGHT, LIFE, ELECTRICITY

Light is the first begotten, and the first emanation of the Supreme, and Light is Life, says the Evangelist and the Kabalist. Both are electricity—the life principle, the *anima mundi,* pervading the universe, the electric vivifier of all things. Light is the great Protean magician, and under the divine will of the architect, or rather the *architects,* the "Builders" (called *One* collectively), its multifarious, omnipotent waves gave birth to every form as well as to every living being. From its swelling electric bosom, spring *matter* and *spirit.* Within its beams lie the beginnings of all physical and chemical action, and of all cosmic and spiritual phenomena; it vitalizes and disorganizes; it gives life and produces death, and from its primordial point gradually emerged into existence the myriads of worlds, visible and invisible celestial bodies. It was at the ray of this *First* mother, one in three, that "God," according to Plato, "lighted a fire which we now call the sun," and which is *not* the cause of either light or heat, but merely the focus, or, as we might say, the lens, by which the rays of the primordial light become materialized, are concentrated upon our Solar System, and produce all the correlations of forces.

—THE SECRET DOCTRINE.

THE MIRROR OF FUTURITY

A PROFOUND alteration in the mind of the whole human race is becoming increasingly apparent. Since every man is a trinity of soul, mind, and body, this alteration must be more or less evident in all three departments of human nature.

Physically and physiologically, the processional can be perceived in the ever-widening scope of the various branches of modern science, in the growing susceptibility of the organism called the body to an equally widening range of foods, medicines, stimulants of all sorts. Men as well as women are becoming with every day more responsive to sense—to nerve-reactions—otherwise called "conditioned reflexes."

External and internal conditions or environments alike influence more and more strongly all castes and classes, the cultured and the rude, the civilized and the savage, the selfish and the unselfish, the adults as well as the children and the senescent. The whole race is restless, "allergic" in a far deeper sense than the meaning given to that word by the "immunologists" who coined it within the present generation. Men's ideas and feelings, their emotions and sentiments, their thoughts and opinions, are as a whole now greatly subject to "suggestion" of a calculated kind. The statesman, the pulpiteer of every brand, the reformer, the salesman—all advertise, all rely upon "psychologizing" their audience. Propagandum with interested design now floods every avenue of information open to the layman. People are eager for sensation, for the novel, the unexpected. Men desire to see and to hear—not to understand. The world of thought and sensation, as of food and drink, is ransacked to obtain the means to "tempt the appetite." In the world psychic as in the world physical, most men are more and more dependent on means over which they have no real control, merely to "keep body and soul together."

In that vast indeterminate area vaguely termed the soul, the self, the ego, the spirit, a like confusion exists. Such words as religion, science, philosophy, metaphysics, psychology, no longer express anything but the "confusion of tongues." Even the giant sects which still go by the name of the "great religions" merely uncover, if not a "multitude of sins," a multitude of chaotic and shifting departures from the respective creeds and dogmas, as these do of departures from the original teachers and teachings which they claim to represent. Everyone knows this—and nobody cares. This indifference is

called tolerance. What was once a world of faith and beliefs firmly held has become a scene of make-belief and "make-up."

All this and much more is evident to him who chooses to look and listen—and there are many who do this. But having themselves no true criterion by which to judge and act, for the most part these witnesses either become compromisers with the crumbling "established order," entire pessimists, or seek to "prepare for the worst" under the only gospel they know—that of self-preservation, no matter what befalls their fellows. Others, however, moved by the opposite instinct of unselfishness, long for some method of alleviating the common lot, of making men self-supporting, self-reliant, interdependent, instead of the two extremes of too much or too little. These, too, are handicapped by their lack of true principles of decision in action. In both cases, that of the intelligently selfish and that of the unselfish, enlightened or unenlightened, there is an inevitable distortion of perspective. Surely, both classes should be able to recognize that human nature is neither black nor white, but a kaleidoscope—its essential Elements unchanged throughout the *Four Yugas*—the Golden, the Silver, the Bronze, and the Iron Ages. What constantly changes is the procession of images before the "mind's eye," and this is due to the action of Soul itself, neither to internal nor external "conditions."

And what, one may well inquire, is to be understood by such an expression as "the action of Soul itself," as distinguished from physical and psychic motion and change? Perhaps a few fundamental ideas may help to clarify. Soul-action proceeds directly from discrimination, will, and ideal. Every man is a Soul, and in that respect there is no difference between one man and another. Each is a Perceiver on his own account—which is what the term Soul properly signifies. His mind is his accumulation of perceptions, his mirror in which is reflected every impression of his ideals in terms of thought, desire, and feeling. The actions and ideas of others, his own conduct in relations with them, tend steadily to nourish or starve, to elevate or debase the ideal and ideals of Self from which issue and to which return the two streams of psychical and physical energy. The ideal of the selfish Soul tends more and more to become that of a conqueror, and of the unselfish to become that of a savior. The great unheeding mass is alternately polarized by the fixed images of these examples of human nature.

Each of the four Ages follows in natural order, since each is but a stage in the cycle of human nature—a cycle repeated and reflected in the personal existence of each Soul, for each man is but an em-

bodiment of human nature at large, in one or another of its manifestations. Selfish and unselfish are but words to designate its alternating current as experienced and witnessed, but when applied to character, to Soul-action, they imply a fixed polarization, a continuous current in the direction of one ideal or the other.

Since there is, actually, *continuity* in time, in space, in action or conduct of every kind, continuity in what we call intelligence, energy, matter, it must inevitably be that there is also continuity of Soul. All these Elements must, in the end, coalesce into a fixed image of Self. "Human nature" is but an *alias* for that fixed image —the "Personality," the real God or ideal of the Iron Age.

Were there no other, no truer ideal, no higher conception of the Divine in nature and in man than that embodied in the Personal God, then indeed might one despair of the future of "the Republic of mankind"; but the whole tradition and history of the race, the inner instinct of humanity now as always, bear witness to the reality of that transcendental world which to mortal eyes appears as but a far-off, visionary, and inaccessible ideal. Only as men withdraw their power to perceive from spatial and temporal arcs, from physical and psychical limitations, and fix their gaze upon "the Heavenly Man," the Divine Image of Self mirrored in every Great Teacher and great Teaching—only then will they be able to perceive in their own hearts "the Man that was, that is, and will be, for whom the hour shall never strike." Those who so look, may see the quickening signs of "a new order of the Ages" in the midst of the disintegration which otherwise would seem to presage but the death-throes of the old order.

Greek Wisdom

Even Epicurus, the *model Atheist* and materialist, knew and believed so much in the ancient Wisdom, that he taught that the Soul (entirely distinct from immortal Spirit when the former is enshrined *latent* in it, as it is in every atomic speck) was composed of a fine tender essence, formed from the *smoothest, roundest, and finest atoms.* —H. P. Blavatsky.

MIND AND MAYA

THE ancient doctrine of *Maya* presents a particular difficulty to the mind schooled in western psychology. Some *Secret Doctrine* statements illustrate the problem. The first, taken from the "Summing Up," describes the power of intellect *"when placed under the influence or control of material conditions"*:

> (a) The power of the mind in interpreting our sensations.
>
> (b) Its power in recalling past ideas (memory) and raising future expectation.
>
> (c) Its power as exhibited in what are called by modern psychologists "the laws of association," which enables it to form *persisting* connections between the various groups of sensations and possibilities of sensations, and thus generate the notion or idea of an external object.
>
> (d) Its power in connecting our ideas together by the mysterious link of memory, and thus generating the notion of self or individuality. . . . (I, 292.)

We speak of the physical plane as one of illusion, of unreality. Yet how much of our thinking is in terms of the categories listed above, the *existence* of which is dependent upon "material conditions"? Thus, our "notion" of self is dependent on matter, our idea of external objects also. How often do we attempt to contemplate the Self apart from the notion generated by sensation? What reality do we see in external objects apart from our sense perception of them? On page 329 of Volume I, H.P.B. says that "Matter existing apart from perception is a mere abstraction, both of these aspects of the ABSOLUTE—Cosmic Substance and Cosmic Ideation—are mutually inter-dependent."

If this is so, when we cease to perceive on this plane, why does not the plane *cease to exist*? The body we see, and see through, the race of which we form a unit, the planet, the whole solar system—are they but figments of our own imagination? When we return from Deep Sleep they are all here waiting for us. Apparently they have not dissolved because our attention has been directed elsewhere.

What means the *Varaha Upanishad* in saying that "The whole of the universe is evolved through Sankalpa [thought or ideation] alone; it is only through Sankalpa that the universe retains its appearance"?

Returning to a consideration of the *Saktis*, we find that *Kriyasakti* is—

> The mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held *that any idea will manifest externally if one's attention is deeply concentrated upon it.* (I, 293.)

This is a *living* universe. It must be LIFE or Lives that clothe the forms brought into external manifestation by such ideation. We may think of this power of thought as the *Imagination* of the Universe, while the lives which retain the appearance of what we call objectivity may be considered as its *Memory*. We have to keep ever in mind this fundamental statement of H.P.B.:

> The Grand Cycle includes the progress of mankind from the appearance of primordial man of ethereal form. It runs through the inner cycles of his (man's) progressive evolution from the ethereal down to the semi-ethereal and purely physical: down to the redemption of man from his *coat of skin* and matter, after which it continues running its course downward and then upward again, to meet at the culmination of a Round, when the manvantaric "Serpent swallows its tail" and seven minor cycles are past. (I, 642.)

The first half of the "Grand Cycle," from "the *first movement* that stirred the ONE" to the midpoint when the downward motion of the centrifugal force of Spirit reached its nadir, constitutes the exercise of the power of Kriyasakti by the whole host of Self-conscious Beings. What else are the various "planes" of substance but living artifacts of our own past creation? But this was accomplished collectively, as follows:

> Manvantaric impulse commences with the re-awakening of Cosmic Ideation (the "Universal Mind") concurrently with, and parallel to the primary emergence of Cosmic Substance—the latter being the manvantaric vehicle of the former—from its undifferentiated *pralayic* state. Then, absolute wisdom mirrors itself in its Ideation; which, by a transcendental process, superior to and incomprehensible by human Consciousness, results in Cosmic Energy (*Fohat*). Thrilling through the bosom of inert Substance, *Fohat* impels it to activity, and guides its primary differentiations on all the Seven planes of Cosmic Consciousness. There are thus *Seven Protyles* (as they are now called), while Aryan antiquity called them the Seven Prakriti, or Natures, serving, severally, as the *relatively* homogeneous basis, which in the course of increasing heterogeneity (in the evolution of the Universe) differentiate into the marvellous complexity presented by phenomena on the planes of perception. (I, 328.)

The seven planes of substance are the creation of Manasic beings, as a "Host." They cannot be resolved into homogeneity except by and through that Host as a conscious unity.

> Cosmic Ideation focussed in a principle or *upadhi* (basis) results as the consciousness of the individual Ego. Its manifestation varies with the degree of *upadhi, e.g.,* through that known as *Manas* it wells up as Mind-Consciousness; through the more finely differentiated fabric (sixth state of matter) of the *Buddhi* resting on the experience of Manas as its basis—as a stream of spiritual INTUITION. (I, 329 fn.)

The consciousness of the individual ego here spoken of is identical with that described under the heading of *Jnanasakti;* for us it is the lowest plane of effects in the whole cycle of evolution. How, then, with an idea of objects as generated by the senses—organs peculiar to the lowest upadhi—can we gain any conception of reality, or even of the scale of relativity, or Maya? Freedom from the illusions of this plane demands the assumption of that state of consciousness on which physical phenomena were noumenally conceived, or created. We may do this individually, as must every adept, but this in no wise wipes out the physical plane, which is sustained as an appearance by the host of Egos who regard sense perceptions as the only reality. For—

> Although the Universe in its objective state has ceased to be, in respect to that man who has attained to the perfection of spiritual cultivation, it has not ceased in respect to all others, because it is common to others besides him. (*Patanjali* II, 26.)

Were all men to recognize the illusory character of sense perceptions here and now, an extraordinary change would take place: *we would be in the middle of the Fifth Round* instead of the latter part of the Fourth. Do we think that the coming emergence of Ether (the fifth Element) into objectivity is something to be outwardly imposed? It is but the physical concomitant of an inner development of our powers of perception and inseparable from the latter. It is objective now to all clairvoyants.

This is a sevenfold universe *in time only.* Are Masters *subject* to their several upadhis and the illusions peculiar thereto? They have bodies of flesh, but this is only because we, to whom Their mission is, are thus imprisoned and cannot be reached in any other way. A Master could dissolve every material vehicle he possesses in the twinkling of an eye, and enter Nirvana. But he has identified himself with collective humanity, and waits, watches and works to give us what aid he can in our laborious task of exhausting the experience of every plane.

> But not till the Unit is merged in the ALL, whether on this or any other plane, and Subject and Object alike vanish in the absolute negation of the Nirvanic State (negation, again, only *from our plane*), is scaled that peak of Omniscience—the Knowledge of things-in-themselves; and the solution of the yet more awful riddle approached, before which even the highest Dhyan Chohan must bow in silence and ignorance—the unspeakable mystery of that which is called by the Vedantins, the PARABRAHMAM. (I, 330.)

What is a Buddha, an Avatar, but One who has achieved this union with the ALL, this utter freedom from bondage to the memory of matter on any and all planes? — "Many are those among the Spiritual Entities, who have incarnated bodily in man, since the beginning of his appearance, and who, for all that, still exist as independently as they did before, in the infinitudes of space. . . ."

Karma, in its creative aspect, is the will-ful assemblage of lives which we fail to recognize as Self, into forms which we proceed to inhabit and otherwise contact through internal and external relations. As a preservative process Karma is the memory in those Lives of the intelligent pattern imparted to them by our creative thought. Karma as Effect constitutes the cyclic return of the stream of our creations, which forcibly represent themselves to us as the Self on the various planes of action and perception in which we act, until finally, we *see* that they are Self, and embrace the bitterest of experiences as our own.

TWO-FOLD DEATH

The Soul is bound to the body by a conversion to the corporeal passions; and is again liberated by becoming impassive to the body.

That which Nature binds, Nature also dissolves; and that which the Soul binds, the Soul likewise dissolves. Nature, indeed, bound the body to the Soul; but the Soul binds herself to the body. Nature, therefore, liberates the body from the Soul, but the Soul must liberate herself from the body.

Hence there is a two-fold "death"; the one, indeed, universally known, in which the body is liberated from the Soul; but the other, peculiar to philosophers, in which the Soul liberates herself from the body. Nor does the one entirely follow the other.

—PLOTINUS.

SCIENCE AND THE SECRET DOCTRINE

II

WE have described the mysterious chain of events leading up to the "revolution" in physics at the close of the last century, which opened such a wide gap between the science of Madame Blavatsky's time, and that of ours, the "reincarnated New Alchemy." Let us now cast an eye over the heterogeneous field of that modern science, especially with a view to the overlap of the physical and metaphysical worlds which has been produced by that change. So far as popular thought is concerned, the *facts* of science are of only indirect importance. The public in reality knows nothing of those facts, and cannot be taught to know anything of them—which is not so uncomplimentary after all, in view of the admitted difficulty which our foremost savants themselves find in grasping them.

The public does know to a certain degree the views of that section of the scientific world which has the knack of expressing itself in popular terms. And precisely because these fragmentary and highly changeable views have replaced the authority of religion, they become of great practical importance. It is from this viewpoint that we deal with the present blending of metaphysical view and physical fact, and, in turn, with the connection of both with the aforesaid chain of events.

Dr. W. V. Houston, of the California Institute of Technology, remarks that the old physicist defined philosophy as "The systematic misuse of a terminology especially invented for the purpose."[1] He says that "In spite of this state of mind, the rapid changes in the concepts with which physics deals have almost forced consideration by physicists of problems which were formerly regarded as belonging exclusively to the domain of philosophers." This is equivalent to saying that a man falling into a well is almost forced into some consideration of flotation problems. Dr. Houston proceeds to point out that the whole existence of an objective, *i.e.*, a physical world, as defined by science, has been brought into question.

But let us first look into the precise meaning of Madame Blavatsky's prediction that the discoveries between 1888 and 1897 would become a "death-blow" to materialism in science. So examined, that apparently vague expression takes on as definite a significance as any of the technical terms of science.

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[1] *Science*, April 30, 1937.

How shall we define "materialism"? Among numerous possible descriptions it seems that, scientifically, the most fundamental is the idea that substance can exist independent of and external to consciousness; and, ethically, the idea that there is any but one single real existence in the universe. These two aspects, thought out, become one.

Inquires Dr. Houston:

> Does there exist a material world, and can anything be learned about it? If one considers the statement that there exists an outside material world, the question arises, "what is it outside of?" . . . An active physicist rarely stopped or stops now to consider such a question. He is so busy observing things in this outside world that he has not time to bother about its strict delimination, although he probably realizes instinctively that there must be a division somewhere between himself and this world which he is to observe. He is usually willing to admit that his hands and feet belong to this outside world. . . .
>
> Because of the simplicity of the physicist's attitude, the difficulties in his dualism were not at first troublesome. For instance, the question as to how a sensation got from the obviously material body of the observer to the obviously non-material observer himself . . . everyone could see that the sensation did get across . . . and so what more was to be said about it? Nevertheless, a little consideration of this problem makes it very formidable. . . .
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> Consider, for example, that I wish to observe this desk. I am on one and the desk is on the other end of a chain of interactions. Where shall I draw the line between myself and the thing observed? In the first place, I can draw the line at the surface of the desk, and say that the scattering of light from the surface constitutes the act of observing the desk. I can say that the source of light, the light itself, and all the mechanism necessary for the perception of the light is part of me, is an extension of my sense organs. On the other hand, I could also say that what I really observe is the light which strikes the retina of my eye, that this is the point at which the observation really takes place, and that here must be drawn the line dividing the observed things from myself. But I can go still farther and say that the action of the light on the retina is a purely physical process which can be described by known laws, and that the dividing line must be placed at a point at which the nerve impulse reaches the brain. The fact that none of these places seems satisfactory might suggest that there should be no dividing line at all, except for the uncomplicated feeling that there must be made some such division.

Here indeed has science unknowingly placed its finger upon the crux of the whole matter; in fact, upon the *"laya"* point dividing the "material" from the "spiritual" world. It is precisely this "uncomplicated feeling" which is the basis of the whole idea of an external material world; it is *Maya, Ahamkara,* the sense of self, the "Great Heresy." In other words, materialism in *both* its aspects, is shown to be a matter of "feeling," which is found to be illogical, delusionary, so soon as the pursuit of actual reality is pushed far enough, even by physical means.

Let us examine a little the nature of this pursuit, in the light of the new conception of physics. The common idea of matter grows from the "feeling" of what, in popular terminology, may be described as "solidity." It is significant that if one were to ask a qualified physicist in pure research what in his mind corresponds to that popular idea, he would reply that he has no such conception. Research based upon the discoveries of 1895-97 has made it impossible.

To the "man in the street," a block of wood is a single piece of substance. The mere fact that it can be cut, however, demonstrates that it must consist of particles, and the idea of solidity is transferred to these particles. Even in Madame Blavatsky's time, however, the property of elasticity, which is possessed by all substance, was evidence to Prof. Butlerof that these particles are themselves elastic. These, in their turn, must be composed of lesser particles, as she went on to show:

> This is sufficient to show how absurd are the simultaneous admissions of the non-divisibility and elasticity of the atom. The atom *is* elastic, *ergo,* the atom is divisible, and must consist of particles, or *sub*-atoms. [What we now call electrons.—Eds.] And these *sub*-atoms? They are either non-elastic, and in such case they represent no dynamic importance, or, they are *elastic* also; and in that case, they, too, are subject to divisibility. And thus *ad infinitum.* But infinite divisibility of atoms resolves matter into simple centres of force *i.e.,* precludes the possibility of conceiving matter as an *objective* substance. (*The Secret Doctrine,* 1888, I, 519.)

But, one may well ask, why was not such an obvious and simple truth recognized from the beginning? Butlerof, as quoted by H. P. B., gives a "scientific" reason:

> To admit the divisibility of the atom, amounts to an admission of the infinite divisibility of substance, which is equivalent to reducing substance to *nihil,* a nothingness. Owing to a feeling

> of self-preservation alone, materialism cannot admit infinite divisibility; otherwise it would have to bid farewll to its basic principle and thus sign its own death-warrant.

The correctness of this view is indicated by the words of Büchner, a leader of the materialism of that day: "To accept infinite divisibility is absurd, and amounts to doubting the very existence of matter." H. P. B. joins the issue clearly in the following words: "It is on the doctrine of the illusive nature of matter, and infinite divisibility of the atom, that the whole science of Occultism is built." (*S. D.* I, 520.)

Thus, so emotionally rooted was the passion for an indivisible atom—for something "dependable" to cling to in an otherwise metaphysical universe—that simple common sense was unable to remove it from scientific conception, even though, in the words of Dr. Compton, it had led to "a stagnant science of physics, a descriptive science of chemistry, and a sterile science of astronomy."[2] The issue had to be *forced* by a totally new line of departure; the fact of elasticity was not enough, so the electron was made to do it!

Logic and fact uncontradicted by the series of discoveries since 1895 tell us that *pure matter cannot exist.* What, then, is the basis of experience?

H. P. B. replies: "It opens limitless horizons to *substance* informed by the divine breath of its soul in every possible state of tenuity, states still undreamt of by the most spiritually disposed chemists and physicists." (*S. D.* I, 520.)

But this does not end the problem. Paradox is implicit in objective existence: the paradox of *substance,* which apart from consciousness is an inconceivable abstraction; and of *consciousness,* which apart from substance is unconsciousness, non-existence. What, then, is gained?

So far as science is concerned, to take this position would be to recognize the impossible character of certain of its endeavors. This done, the endless energy thus frittered away might be turned into more useful channels. The impossibility is that of ever discovering such a thing as *independent matter,* except as the shadow cast by the light of consciousness; the impossibility of examining any of the happenings to which the name of matter is given apart from the action of the examining consciousness. *The laws of consciousness and of apparently objective matter must be examined as a whole.* "Matter" can never be revealed as a separate reality; the attempt

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[2] *Science,* Jan. 8, 1937.

to do so is in a class with the perennial search for "perpetual motion"—fruitful only in by-products unsought and unexpected by the investigator. The most valuable by-product of this latter investigation has been the certainty of its futility; the most valuable possible by-product of the search for pure matter is the recognition that, even if existing, it can never be found.

The attempt to discover the "ultimate" of matter, while setting consciousness apart from the thing observed, must always end in paradox—in the dream-conception of an objective universe unsupported by consciousness. Progressive analysis of "matter" has led from step to step of divisibility, now having reached the eternal paradox in the form of the dual nature of the electron. "Particles behave like waves and waves behave like particles; here's to the electron; long may she wave." (Compton.)

Says Dr. Houston:

> The experiments on light have shown that at times light behaves as though it were a train of waves, while at other times it acts as a stream of corpuscles. A positivist is not displeased with this. He merely proceeds to build up a system of classifications, and after having built up such a system he is happy. . . . A philosopher of another persuasion, however, will want to know something of the nature of the reality behind this apparent paradox, and this desire will put him in a bad predicament, for waves and corpuscles are essentially different things. They have in fact mutually exclusive properties and as far as I know no one has yet been able to formulate an adequate picture of a reality behind these sensations.

Politely, Dr. Houston explodes the positivist balloon. Positivism insists that all truth lies in sensation and the classification of sensations. Dr. Houston points out that no two people have the same sensations and that such a theory involves as many systems of truth as there are individuals. While the positivist would be the first to balk at the proposition that a dream experience is just as true as his laboratory determinations, that is just what his own theory leads to!

As Dr. Houston shows, the quantum theory, and the whole of Einstein's work as well, are *descriptive*. Both leave the questions of *what exists,* and of *why that happens which does happen,* wholly in the dark. He remarks:

> Usually when one is discussing indivisible atoms there comes along a cheerful soul who wants to know the structure of these ultimate atoms. He wants to know how big an electron is and what a proton is made of. The very asking of such a question

> is a denial of the fundamental nature of the particle in question. If a proton is really a fundamental atom there cannot be anything smaller of which it is made; there cannot be any units in terms of which its size can be measured. As soon as it becomes necessary or desirable to talk about the structure of these ultimate particles their usefulness as ultimate particles is gone.

He then goes on to say that with present experimental techniques the electron must be taken as whole. But this fact is in turn revealed to be not at all a characteristic of the electron itself, but of the particular means adopted to experiment with and describe it!

These considerations let loose a veritable Pandora's collection of puzzles. For one thing, the idea of a particle which is indivisible in substance requires also that it be indivisible in dimension. This promptly reduces the entire universe to zero dimension, since obviously the only indivisible linear dimension *is* zero; and as an action in measurable space cannot proceed with a point of zero size as its base, no dimensional action is possible. In other words, an infinite addition of zeros still produces zero. The whole tenor of Theosophical physics is to the effect that space is purely a mental conception; thus, from the point of view of physical ideas, it may be considered either infinitely great or non-existent! Space, teaches H. P. B., is "dimensionless in every sense."

In the course of plunging the scientific world into these new perplexities, modern physicists have not solved the original problem: elasticity is just as great a puzzle as ever. Wave-motion itself requires not only a medium which is atomic but one the atoms of which are elastic. The very wave-trains which from one aspect make up the electron themselves require a carrier the particles of which are very much smaller than the electron. Thus, *elasticity,* as a fundamental and inescapable property of every possible physical action, involves infinite divisibility, or the non-existence of matter!

The intuitive may find a degree of revelation in considering that elasticity is the very basis of physical action and reaction, of the conservation of energy-matter; in other words, the "physical" aspect of Karma. And it is in figures of that mode of elasticity that we are compelled to represent moral and spiritual Karma, when we try to describe it, since every aspect of "the tendency to restore equilibrium" is an aspect of elasticity. Certainly, there must be a close relationship—an identity, perhaps—between the "ultimate division of time" and the ultimate division of magnitude. He who knows the former "knows all Karma." Perhaps he who knows the latter, also.

THE KINGDOM OF SPEECH

THE dictionary, as it now exists and is accessible to everyone, is of very modern development. It stands to all other literature as Theosophy stands to all sciences, religions, philosophies. "Literature" may seem an inappropriate term to apply to a dictionary, but this is because of the prevailing superficial and inattentive habits of thought. Unregulated thought leads to inaccurate speech and this in turn to undisciplined action. "Conduct," then, covers the range of internal and external relations from ideal and idea to action and its consequences, good or bad.

Habits of mind and habits of body have in them a third factor, not often recognized. We attribute them to heredity and environment, whereas they represent *memory*—memory in the "lives," as Theosophy calls them, of which the atoms, molecules, cells, and organs of the body represent the combinations and interactions. These lives did not begin, nor do they cease, with our use of them. Like the air we breathe, the water we drink, the food we eat, they have been used before, will continue to be used, by other organic beings. From this use these lives acquire qualities, characteristics, not native to them, in the same way that we acquire similarly from our fellow men and from the rest of "nature." In time these imbibed traits are more or less assimilated, *i. e.,* unified with the inherent nature of the Elementals which we know only as the "elements," and know but imperfectly even thus. When so unified, they constitute the forms of memory we know as the forces of nature, chemical affinities, the crystal, the colloid, the cell, and so on, with which the physicist, the chemist, the biologist, deals. When we speak of the "laws of nature" in these fields of experiment and observation, we are actually dealing with the lives and the elementals upon whose "habits" we can rely, for those habits or modes of action and reaction are regulated in some way unknown to us. We make use of their natures, whether wisely or unwisely, only in our association with them.

When we regard those forms of life and intelligence to which we allow the name of "beings," the form of memory just spoken of is called "instinct." What instinct is in its real quality and function we do not know. H. P. Blavatsky calls it "the spiritual unity of the five senses"—a statement worthy of far more attention than Theosophists, even, give to it. If instinct is "spiritual," then not only is there something spiritual in all nature and in every kingdom

of nature, but also in every form of nature, however intangible or amorphous it may seem to us. And this spiritual nature of "unity" must have *preceded,* must *survive,* as well as be now present in every manifested thing or being. The "five senses," of which instinct is the spiritual unity, must relate, not to the five physical senses only, but to *spiritual* senses, of which the physical are but the manifestations. Perhaps they constitute the "mind in nature"—not only in what we call organic and inorganic in the basic sense, but in what to us is invisible nature, which we know only as various "forces." When we study the operations of nature in any field we are really studying her various languages, painfully constructing a dictionary, so far very incomplete.

The two words, recollection and remembrance, will do very well to describe memory as active in the re-collecting of the lives into elementals, and as combining these unified groups into invisible bodies—re-member-ing them, if one will. The Buddhists call the first re-collection *Skandkas*—literally, "bundles," of which there are five kinds, *i. e.,* the five "Elements" of the ancients. We can only translate these Elements by the words Ether, Fire, Air, Water, Earth. These five Elements cohere gradually under their own memory or "law" into the re-membered *Panchaskandhas,* or "astral body," which, when condensed into visibility, constitutes the physical organism we know as the man or other "animal" being.

Then the third kind of memory comes into play—re-miniscence, —the "bringing to mind" in the hitherto "disembodied" Ego of what, in him (or It), corresponds to the re-collection and re-member-ing of the lives—and we have something more than physical matter united in a physical body: we have a "personality" that we think to be the Man or Ego. When the memory of the Ego, the memory of the Elementals, the memory of the Lives, are studied for what they really are, we begin to gain some perception of what is implied in the phrase, "the three *Upadhis*," or bases as well as vehicles which we vaguely call "soul, mind, and body."

Personal, or human, existence is very largely comprised in these three forms of memory—recollection, remembrance, reminiscence, from which issue our several "habits" whether of body, mind, or soul. As everyone is painfully aware, these habits are rarely harmonious. We cannot *reconcile* ourselves to our limitations because we do not *conciliate* these three factors in our own personal existence. If we listen to the body, mind and soul are harassed. If we listen to the mind, soul or body suffers. If we try to obey "the voice of conscience," then mind and body rebel. So every man is "at war"

within himself; every family, every tribe, every nation, every Kingdom, is at war, each with all others.

The dictionary is so valuable because, while it is produced and sold for profit, as in our other transactions in the *business* of life, yet it is the one treatise to which we turn for facts, and the facts only. The dictionary is impersonal, impartial, deals with "words" as carriers of thought, will, and feeling, deals with them historically, *i. e.,* memorially, as well as presently employed. Words as forms of speech may and often do endure for ages with little change, but their content varies from period to period, from generation to generation, from individual to individual. Thus, words are living things in the world of metaphysical forms, in the same sense that the kingdoms of nature and their subdivisions are continuing entities in the universe of physical existence. Words constitute the Kingdom of Speech, a kingdom which embraces the whole of nature and all modes and methods of intercommunication. They are the means of conciliation and reconciliation through mutual understanding.

In our use of words we seldom exercise the care that their importance justifies and requires, if we are truly to receive and convey correct apprehensions.The misunderstandings, the frictions of ordinary life, are rooted, and often more deeply rooted, in our words than in our deeds. Much more is this the case in that larger employ preserved in printed and written records, upon which all have to depend in comprehending the continuity of the past with the present.

Religion, philosophy, science, all departments of education, of culture, of further progression for the individual as for the nation or the race, depend upon language. Language depends upon words, words depend upon the use made of them—not by the dictionary but by the intercommunicating intelligences. Refinement of mind produces refinement in speech. Refinement in speech induces refinement of mind. Hence the aphorism of W. Q. Judge: "Use with care those living messengers called words."

YOUTH-COMPANIONS' FORUM

ACCORDING *to a statement by Mr. Judge, a very good approximation in forecasting the probable development of national thought is possible by applying the cycle of reincarnation to history. If this is so, what tendencies may be expected to prevail during the balance of this century?*

To forecast the probable development of national thought, to know the future of our civilization, means to trace from the basis of moral causation the pathways of human egos from times of old. If the student would know what tendencies may prevail during the balance of the present century, he has but to glance at the present beliefs and creeds in Europe and America and compare them with what is known of the ages directly preceding and following the Christian era.

In the Roman world of two thousand years ago were incarnated many of the egos who had previously participated in the glory of Egypt, Chaldea, and Greece; there were also backward classes of beings who had much to do with the downfall of those civilizations. Between these two classes of egos a struggle for survival went on. At the height of her power Rome was the melting pot of nationalities. The Romans were the richest people in the western world, and wealth and power were worshipped above all else. Poverty and squalor went hand in hand with wealth and magnificence. There was constant conflict between parties for political control and excitement was the rule of the day. Sport and sensual pleasure were the pastimes of the masses. On the other hand, there were earnest men schooled in the philosophy of Plato, Pythagoras, Aristotle and Zeno. Thoughtful Romans studied the religious and philosophical systems of Egypt, Chaldea, Persia and India. Philosophic schools (philosophy in those days included mathematics, medicine and music) flourished in Alexandria and Ephesus, and thousands of students were pouring out of these great schools each year, armed with knowledge. The Roman Empire of the second century was noted for its religious tolerance and all faiths of the world received equal protection under the Roman standards.

Into such a state of affairs, when it seemed that the whole pagan world might, after all, turn to the ancient wisdom-religion, came Christianity. The orthodox Christians not only classed all other religions under the heading of "idolatry," but denounced all forms of education which were not based upon the rule of faith. The con-

version of Constantine (an unscrupulous man who perceived personal advantages in adopting Christianity) brought crowds of worldly persons who cared nothing for religious ideas into places of power. From then on the history of the Western world is the story of the throttling of old religions in favor of the new one. Ignorance, selfishness, bigotry and fanaticism combined relentlessly to close the avenues through which the bright rays of light, streaming from æons gone by, might shed their life-giving radiance. Thus was ushered in a thousand years of spiritual, mental and moral ignorance and slavery.

The people who compose the nations of present-day Europe and America are the egos who made the old civilizations. Under Karmic Law in this transition period the Masters have again restored to mankind some of the knowledge once known. Should this Divine Wisdom with its doctrines of Karma and Reincarnation find recognition in the hearts and minds of the people—and this is the goal that all true Theosophists in every country and of every race are working for—then verily we will have a new order of the ages where Divine Ideas will find the fullest and highest expression. But should ignorance, selfishness, and intolerance prevail, then our civilization can only repeat past failures.

Of what value to the essentially moral ends of the Theosophical Movement can be the assembling of facts relating to "phenomena" of any kind? It would seem that such a course could only distract from the fundamental consideration of ethics.

(*a*) One of the objects of the Theosophical Movement is to make a thorough investigation of the laws of nature. It is only by virtue of the laws of nature that phenomena exist; thus they would come under the category of this object. Phenomena are natural occurrences, the result of man's thinking and doing; that is why they demand investigation. Man is responsible for any and every phenomenon: therefore being presented with an explanation of them and given to understand that he is the cause of them, he should see the direct connection between phenomena and his own Karma. Of course, if a materialistic explanation is offered for the sake of satisfying curiosity, then this would lead to distraction. A true understanding of every phenomenon is arrived at by seeking its spiritual source, and this is what Theosophy aims to do. Only thus can "disturbances" be eliminated and real harmony established.

(*b*) The fallacy of the modern scientific method which accumulates masses of facts in an endeavor to build up a coherent story of

life is repeatedly pointed out in Theosophy. It is also stressed that intellect alone is cold and heartless. Once the student sees this to be so, there is often evidenced the tendency to jump to the conclusion that the recording and assembling of facts is a fruitless task, and that intellect stands in the way of establishing brotherhood in the world.

The pernicious methods of modern psychologists in dealing with mental phenomena, as well as the insatiable cravings of the seekers for psychic wonders, are fully discussed in Theosophical literature. When these dangers are first realized, the reaction of the student often is to believe that all psychological investigation necessitates treading on dangerous grounds.

Theosophy has no quarrel with any science or system of thought or endeavor, but it does point out the misconceptions and dangers that such systems may practice or encourage. Scientific theories are eternally changing. This is inevitable because each theory is founded on the available facts, and as new facts are discovered it becomes necessary to scrap the old theory and to erect a new one. In Theosophy, however, each new fact that is discovered brings additional evidence of the universal truth of the principles established. The ideas taught in *The Ocean of Theosophy* are as true today as they were in 1893, whereas a scientific book may after one year be out-of-date in many ways.

The scientific method of assembling facts differs from the Theosophic method. The facts used by each are the same, but as science is unable to relate them with a unified body of knowledge, they do not help her in solving the mysteries of life. Doctors say that we can eat the purest of food, but if we do not digest and assimilate it, it will turn to poison in the system. Theosophists in gaining a Theosophical education are urged to strive, not for the accumulation of facts, but for understanding. This can only be done with the aid of the fundamental principles of Theosophy, the universal digestive ferments that break down complex facts to their assimilable components.

Of what value is the assembling of facts and phenomena to the essentially moral ends of Theosophy? In all ages there have been attempts to form associations for the establishment of brotherhood, yet every one of them has failed to accomplish this high aim. In every religion worthy of the name, the purest and highest ethics may be found, but as conditions in the world show, they have availed little. The chief object of the Theosophical Society was to

form the nucleus of universal Brotherhood. Was this just one more attempt to add to the long list? Was H. P. B. ignorant of all these fruitless attempts of the past? Was she unaware of the causes for past failures? It is to the Second and Third objects of the Society that we have to look in order to become aware of her deep understanding of the causes for all past failures among men to achieve their heart's ideal. She, and Those who sent her, knew that the time had come when the race is able to comprehend a philosophical, a scientific basis for ethics. Hence the nature of the Message She brought.

Man is a reasoning being. To tell him to do right, to work for others, is not sufficient; he must know *why* he should do right. To promise childish rewards in heaven is to cast a slur on a man's natural dignity, while to expect men who believe that they will live but once to work whole-heartedly for the welfare of future generations, is to ask too much of *human* nature. Emerson said, "every great and commanding movement in the annals of the world is the triumph of enthusiasm." Conviction, alone, is the breeder of enthusiasm, and there is nothing more likely to breed its opposite than the blind belief demanded by current religions. Science, while striving to be rational, has no uniform social ideal—hence its practical frustration, which is fast leading thinking men to pessimism and doubt.

What could be better calculated to produce conviction and enthusiasm than the all-embracing philosophy of Theosophy? It is only by carrying into practice the Second and Third Objects of the Movement that a scientific basis for ethics may be gained, and men's minds be purged of their erroneous beliefs, for true ethics can find no haven in minds that are filled with false ideas, illusions and superstitions.

Theosophists themselves are by no means free from mere "belief" in the eternal truths of Theosophy. While such beliefs are true enough, there remain to be taken the necessary steps to translate belief into knowledge. It is easy to accept, but it requires effort to *know*. Unceasing application of ethics to individual problems is needed to check impartially the philosophy in order that we may truly be the better able to help and teach others.

The word "phenomenon" in its broadest sense means any fact or event whatever, while in its original Greek usage it meant a fact or event in the changing and perceptible forms, as distinguished from the permanent essences of things. If the assembling of facts relating to phenomena is not valuable, this would mean that all

manifestation would be eliminated from man's consideration and experience.

Answering a question as to the importance of metaphysics and occult teaching, H. P. B. said:

> To the masses, who need only practical guidance and support, they are not of much consequence, but for the educated, the natural leaders of the masses, those whose modes of thought and action will sooner or later be adopted by those masses, they are of the greatest importance. It is only by means of the philosophy that an intelligent and educated man can avoid the intellectual suicide of believing on blind faith. (*The Key to Theosophy,* p. 247.)

Educators have often observed that some children have strong creative powers which distinguish them from the average pupil. How would Theosophy explain this? Does Theosophy suggest any way in which teachers might aid in the development of such powers in all children?

(*a*) The explanation given in Theosophy of the unequal conditions and talents in the whole human family, as well as among children of the same parents, lies in the doctrine of rebirth. This teaching is as old as man himself. It was taught and accepted by all of the ancient nations as well as by the early Christian Fathers. As the soul is immortal, no experience is ever lost, but is held and built into the inner nature during the period between incarnations. When the time comes for the soul to take on another body, people observe that a baby has been born. As time passes, certain tendencies and talents begin to emerge, forming the child's individual character. These are brought from a long series of eventful lives in the past, during which he has developed what talents or failings he may possess.

Before considering the method of education, let us discover the *highest* power present in every child. The true educator would devote his energies to the development of this faculty. It is the power of choice, the power which makes man a "chooser"—a human being. According as this power is exercised the paths of Life lead forward to accomplishment, or to frustration and failure.

Today the creative faculty needs protection from the deadening effects of ordinary elementary and high school education. The more progressive schools, it is true, are fostering initiative and creative capacities, but do the methods used arouse the egoic individuality, or only stimulate the personal desire to shine in the eyes of others? Madame Blavatsky said that children above all else should be

taught to be *unselfish*. Truthfulness, brotherhood, self-reliance and charity are the channels through which the vast reserves of the divine Ego may flow. Without these qualities, education, however effective, can only lead to "the forcible passion for personal stature."

(*b*) Theosophy teaches that while there are seven classes of beings representing different degrees of development, all necessarily have the same goal. The being must pass through all the grades of life. The purpose of evolution is the attainment of universal knowledge and the application of such knowledge in the service of mankind. Nothing is gained vicariously through the efforts of another, but each must make his own efforts in order to achieve. Theosophy points to the Masters of Wisdom, the Elder Brothers of Mankind, as the highest achievements of evolution. They have not gained this eminence by short cuts or by favors, but have themselves learned all the lessons of life and acquired all the knowledge possible in this cycle of evolution.

We see in the world varying degrees of intelligence, each being representing the degree of knowledge acquired both in the present incarnation and all previous ones. Yet life is a unity. All, from the lowest to the highest beings, form one chain of life. All have the same inherent power to evolve. In seeking to aid the development of creative powers in all children, Theosophy would endeavor to encourage the child to develop and apply his own ability to reason and understand what is taught to him, instead of pouring facts into his physical memory. Theosophy would seek to develop the child's inner senses, faculties and capacities, so as to produce a harmonious and equal unfolding of his powers.

THE MANIFESTED VERBUM

Nature is the expression of truth, for truth is only the law of reason observed in all things. Truth is not alone physical, but it is in itself the creating life force and nature. Nature is the greatest demonstrator of profoundest secrets, for in her visible forms we see the reasonableness of ideas. She is the Fire which Prometheus secretly stole from the Gods and gave to men. She is the tree of knowledge of good and evil, for she herself is the reflection of the Idea.

—GIORDANO BRUNO.

SOUL-MATERIAL

MEN live in various kinds of bodies. We speak of the physical organism as though it were a thing in itself, when the fact is that it is a body of knowledge. Our physical form embodies ages of experience of a certain kind, objective to us as the living intelligence of organized matter. What is knowledge but life acting in a certain way—intelligently? At the same time, from the point of view of other of our instruments, the physical body represents a condition of ignorance. Devoid of its animating intelligence, as in sleep, the functions of the body are reduced to bare automatism, wonderful enough in itself, yet very low in the scale when compared to its capacities when we are awake.

Our other bodies have the same general characteristics; that is, each one is a body of knowledge gained on a certain plane of consciousness or being. Each is an organization of life with innate capacities peculiar to its own plane. The function of the emotional nature relapses to its "subsistence level" when not being used by the ego; so also with the reasoning faculties. Each principle has a natural quiescence, a "vegetative" existence when not informed by the conscious will of the ego. Of course, the various forms of intelligence which man uses are constantly modifying each other, depending upon their respective development or atrophy, and the tendencies which they have been given. There is also to be considered the fact that certain of our principles have been fully developed, insofar as this period of evolution is concerned, while others are still incomplete. This accounts for the unbalance in our lives, our distorted sense of values, and all human suffering.

In order to recognize where this lack lies, it is helpful to remember that in man is represented every kind of intelligence in the universe—that he is the microcosm of the macrocosm. This means that we should be able to see in him either the presence or the promise of the three great divisions of Life: Sub-Human, Human, and Divine, Intelligence. Identifying the first class presents no difficulty. This degree is simply characterized as Instinctive and is present in every involuntary function of the human being, whether physiological, emotional, or mental. It is the kind of knowledge which we call Memory, and wherever it presides the intelligence is that of matter. To understand what *human* intelligence is, however, is not so easy. Final comprehension of the mystery of the human being is the endowment only of the Adept. The problem can best be approached by considering first the idea of Divinity.

Divine knowledge may be distinguished from Memory through its quality of Purpose. Purpose presumes the conscious exercise of Will in a chosen direction. And to be able to choose indicates a knowledge of values, of the significance of the diverse and graded orders of being which compose the universe. But even this kind of knowledge cannot be an empty abstraction—a "bloodless dance of categories." Divinity itself must be some kind of embodiment, Consciousness enshrined in Consciousness; we may call it Self-Knowledge.

Such thoughts are effaced in the presence of the Self; but from the bare fact of Self-Consciousness, in the dim realization that such consciousness may be extended to include the whole of life, each being has evidence of his own divinity. What, then, is *human* intelligence?

A single characteristic of our habitual modes of inquiry into such problems affords a glimpse both of this mystery and why it is a mystery. We hope to learn the truth by dividing and defining in terms of the artificial divisions we have imposed on Nature. We seem to know no other way. Yet Nature is One; continuous; dynamic; she can never be understood by analysis alone. Thus we must not think of Man as a separate form of life. Man is but a name for the meeting point of the intelligence of matter and the intelligence of Spirit, and their mutual translation into Self-knowledge. Man is the alembic of divine alchemy, the eternal type through which the purpose seen by Divinity is achieved.

What are the elements of human life? The physical man lives in a world of light and darkness, with an infinitude of degrees between, and all the analogues of these opposites presented by the five senses. The psychic man lives in a world of pleasure and pain and the endless correlations of these two. The man of mind lives in a world of ideas—of Unity and Separateness, of relativities, of cause and effect, of ignorance and understanding, of Law, of Chance, of Truth, of Falsehood—of all of these combined. We are "conscious" of all of these things.

The life below the human kingdom has none of these experiences. Matter does not "experience." The same may be said of "Spirit." Spirit *knows,* and the knowledge of Spirit is beyond all pairs of opposites. We might say that divinity is the power of consciousness to associate itself with a form of matter, to use the intelligence of that form without losing the universal consciousness of Spirit. The result of such association is the gradual transmutation of the

limited intelligence of the form into the universal intelligence of spirit.

What is Man? A fallen Divinity—*Ishvara* plus *Maya*.

There is no such thing as perfect—even relatively perfect—human nature. The term denotes transition, a mixture of ultimately incompatible elements. Ordinary human nature represents the Ego trying to go in two directions at once. It is a vortical whirl produced by the meeting of the inertias of Spirit and Matter. Eventually one must reign supreme. If the Will of Spiritual Intelligence prevails, the result is a Mahatma. If the centrifugal force of matter predominates, the result is . . . something else.

The essential reality which identifies *human* being, as distinguished from all other orders of life, is the fact that somewhere along the path of evolution, every man must deliberate and choose which kind of intelligence will determine his conduct. That choice may be extended in time over hundreds, perhaps thousands, of incarnations; involving as many, rather many more, smaller choices. But as life for mankind is a moral problem, the summation of all these determinations will be but a single choice, consciously undertaken.

When the Manasic Host took up its abode in the human animals of the Third Race, it began to build for itself bodies of *moral* knowledge, that is, knowledge of the Unity behind diversity. That process is still going on. In *The Ocean of Theosophy* William Q. Judge writes:

> . . . . at the present point of man's evolution he is a fully developed quaternary with the higher principles partly developed. Hence it is taught that today man shows himself to be moved by passion and desire. This is proved by a glance at the civilizations of the earth, for they are all moved by this principle, and in countries like France, England, and America a glorification of it is exhibited in the attention to display, to sensuous art, to struggle for power and place, and in all the habits and modes of living where the gratification of the senses is sometimes esteemed the highest good. But as Mind is being evolved more and more as we proceed in our course along the line of the race development, there can be perceived underneath in all countries the beginning of the transition from the animal possessed of the germ of real mind to the man of mind complete. This day is therefore known to the Masters, who have given out some of the old truths, as the "transition period."

It may not be far from reality to suppose that by the very act of

contemplation of these "old truths," we undertake the fabrication of "mind complete." The "Soul" is not a mere abstraction; we do not become materialists in realizing that there must exist soul-*material.* When Mr. Judge wrote that "By living according to the dictates of the soul the brain may at last be made porous to the soul's recollections," he must have meant as well that we build a substantial vehicle for the conscious existence of Spirit in matter. This is the *scientific* basis for the ethics of Theosophy. For, in the final analysis, science is knowledge of the objective aspects of things, and to the Perceiver, *all* is objective—even knowledge itself. Consciousness is the power to know, and we are THAT, not any of the things we "know." To realize this is the supreme goal of all evolution.

AETHROBACY — "LEVITATION"

It may be conscious or unconscious; in the one case it is magic, in the other either disease or a power which requires a few words of explanation. There is an attraction between our planet and the organisms upon it, which keeps them on the surface of the globe. But the law of gravitation has been counteracted in many instances, by levitation of persons and inanimate objects. How account for this?

The condition of our physical systems, say theurgic philosophers, is largely dependent on the action of our will. If well-regulated, it can produce "miracles"; among others a change of this electrical polarity from negative to positive; the man's relations with the earth-magnet would then become repellent, and "gravity" for him would have ceased to exist. It would then be as natural for him to rush into the air until the repellent force had exhausted itself, as, before, it had been for him to remain upon the ground. The altitude of his levitation would be measured by his ability, greater or less, to charge his body with positive electricity. This control over the physical forces once obtained, alteration of his levity or gravity would be as easy as breathing.

—THEOSOPHICAL GLOSSARY.

ON THE LOOKOUT

"Spiritual Renaissance in India"

Under this caption Sir Francis Younghusband contributes to the New York *Times* magazine section (Sept. 27). Two sentences will indicate his perspective, two more his background. Putting them in juxtaposition, they read:

> There is in India a veritable spate of spirituality. Not for centuries have Indians been so spiritually alive.
>
> I found that the great effort everywhere was to "realize God"—to get in touch with whatever might be the central motive power of the universe, the fundamental source of all being. Very varied were the experiences of different individuals who had made this effort, but all agreed in this, that "realization of God" resulted in a joy which was well-nigh unbearable —in an ecstacy of rapture beyond all expression.

What Is a "Spate"?

In British usage a spate means a freshet, a flood, while in its psychological sense it means an excessive feeling, a rush, as of words. One may well ask, What has a spate of either kind to do with "realization of God," or with a "spiritual renaissance"? Men, individually and collectively, are all too often swept off their feet and away from all sense of relativity, of proportion, of Reality itself, by "excessive feeling," by a rush of words, a flood of impressions, an "ecstacy of rapture." Is this the path to Wisdom? Surely, whatever "touch with the central motive power of the universe" or a "spiritual renaissance" may be in itself, it must be the exact antithesis of all that Sir Francis gives as his "personal impression." Not that he is alone in his views: quite the contrary, for numberless men of every land and time have shared them in the past, share them now. "Very varied," indeed, "were the experiences of different individuals" in their "effort to realize God." To such efforts and their resultant experiences are due the conflicting ideas of "God," the numberless sects in every religion, the woes which have followed in the wake of every "spate." Wherever they occur, and whatever the "ecstacy of rapture" induced in the individual, such experiences entrance and intoxicate, but do not enlighten either the recipient or mankind. Granting the overpowering nature of all such "experiences," the simple question arises in any mind not so overcome, Does (or can) the man so entranced *understand* the nature of his "realization"? If so, however varied the experiences themselves,

all those who have them should be agreed on something more than the fact of their common "joy which was well-nigh unbearable."

Sir Francis instances at length the story of Ramakrishna who died in 1882 "in the odor of sanctity," and who has since been canonized by his disciples, beatified by many Western men—Max Müller, Romain Rolland, and Sir Francis among them. Sir Francis himself, as he has several times mentioned in other writings, had an "experience" of his own shortly after the British expedition to Lhasa to "open up" Tibet—an experience which certainly altered his whole outlook on life. Many Western men, Englishmen in especial, are making efforts to achieve the like "rapture" on their own account with one and another of the still living Indian "holy men" and *Yogis* of one kind or another. Ramakrishna left two disciples in particular—Keshub Chunder Sen and Vivekananda—both of them as remarkable as Ramakrishna himself in their experiences. Keshub, indeed, so succeeded in "realizing God" that he proclaimed himself to be the Incarnation of that God, and his "raptures" to be the "New Dispensation." Vivekananda so impressed Professor James of Harvard as to be addressed by him as "Master." Something of Vivekananda's influence permeates Professor James' Gifford Lectures, afterwards published as *Varieties of Religious Experience*. The same sort of experiences and the same influences are manifest in Dr. Bucke's *Cosmic Consciousness*.

What Are Their Credentials?

Whether Ramakrishna and others like him in the Orient, or such Western characters as the many Catholic Saints, as Thomas Lake Harris, as Joseph Smith, as the present head of the Mormon Church, as Mary Baker Eddy, as the living Dr. Buchman, and all too many others, not to speak of the Popes—all these "speak as one having authority." When their credentials are examined, however, all alike trace back to some misunderstood "personal experience in psychology," as H. P. Blavatsky shows in her article, "Is Theosophy a Religion?" What they have to say reposes in every case on their *ipse dixit*—and in no case will that say-so stand the test of reason, of conscience, of comparison with the recorded utterances of any of the Great Teachers. Whether one consults Krishna or Lao-tze, Buddha or Shankaracharya, whether one turns to Pythagoras and Plato, or to Christ and Mohammed, one finds them all speaking from quite another plane than do all those who have achieved the *summum bonum* of a self-confessed hedonism, how-

ever refined—a self-intoxication, from whatever grain of experience distilled. Whether caught in "the current of *efflux*" or of beatitude, their experience is that of the medium and the psychic—it controls them instead of leading to self-knowledge.

And those who write of them, as the Scholastics wrote of their visions and visionaries? Are the credentials of the present-day professor, lecturer, writer, any better? How competent are they to deliver judgment, to instruct the populace as to what is and what is not "spiritual"?

More "Coincidences"

The Associated Press does students of Karma a service in a succession of reports which may be the result of a deliberate endeavor to obtain stories about persons whose lives have been unusually fraught with misfortune. The New York *Times* (Sept. 21) reports the case of Earl Smith, twenty-eight, of Montezuma, N. Y., "temporarily safe" in a hospital bed after his fifteenth narrow escape from death. Following are "highlights" of his career:

> Jinxed since boyhood, it would seem, the youthful farmhand has been almost blown to bits by dynamite and a backfiring shotgun, thrown through numerous windshields, snatched from railroad tracks an instant before a train thundered by, and almost drowned.
>
> Last week a tractor pinned him against a three-ton truckload of potatoes and sent him to the hospital with a fractured pelvis and the prospect of six weeks in bed.
>
> A dynamite cap explosion, when he was 12, besides cutting him severely, resulted in partial loss of the sight of his right eye. Automobile accidents are such an ordinary occurrence to Smith that he doesn't bother to mention any but the two most serious. A head-on collision with a tree one time and turning over on a bank another left Smith, only a passenger in both cars, with three broken ribs, no front teeth, a serious cut on the face and a nose injury.
>
> A train was once derailed when a car in which he was riding stalled on a crossing; he was dragged out a moment before the train smashed to bits.
>
> Shooting casually at a stray rabbit while hunting pheasants cost Smith the sight of his left eye. The gun exploded in his face.
>
> He was nearly drowned the first time he ventured out in a canoe.
>
> Airplanes definitely have no appeal. "I'd never get back in one piece," he prophesied.
>
> He says he hasn't been ill a day in his life.

The record of Louis J. Ritter of Olean, N. Y., is similar (New York *Times*, Aug. 8):

> In 1935 lightning struck and burned his barn. Later in the same year death claimed his daughter, Margaret.
>
> Last October he was kicked in the head by a horse and suffered severe injuries. Three months ago his son, Richard, was struck by a train and seriously hurt.
>
> Yesterday afternoon lightning struck Mr. Ritter's new barn, destroying it and its contents. The damage was estimated at $3,000.

ESKIMO ART

Recent archæological research has uncovered several new finds controverting the popular theory that the so-called "primitive" peoples of the eastern and western hemispheres were uncultivated savages. Froelich G. Rainey, a writer in *Natural History* (October), describes the evidences of artistic achievement among tribes of Eskimos who several centuries ago inhabited islands in the Bering Sea. He says:

> Modern Eskimos are still famed as expert ivory carvers, and supply tourists with a wide variety of trinkets cut from walrus tusks; but centuries ago the ancestors of these people, carving either for their own amusement or impelled by spiritual belief in charms, produced a superior and sophisticated art. The simple geometric designs engraved today on ash trays, paper cutters and cribbage boards are now known to be vestiges of the much more complex art which archaeologists have discovered in ancient village sites of the Bering Sea.

The discoveries were made on Punuk Island and St. Lawrence Island, less than two hundred miles south of Bering Strait. A site on the latter island yielded 50,000 specimens from an excavation twenty feet deep. Six clearly defined levels of culture, from "Old Bering Sea" to "Modern," showed that there has been "an almost continuous artistic decline," according to this writer. "The earliest art that has been discovered in the region," he says, "does not represent the crude attempts of artists still struggling with an unfamiliar medium, but the work of a people with a long cultural and artistic tradition."

DECLINE A MYSTERY

Mr. Rainey speculates as to what led to the development of the sophisticated art of the ancient Eskimos and what caused its decline.

After a little guessing he suggests that "perhaps the decline was simply one of those curious trends that can never be explained." The objects excavated were chiefly articles used in everyday living, such as harpoon heads, knife handles and needle cases. The surfaces of these objects are decorated with intricate geometrical designs. The writer remarks that "pictorial representation is entirely absent, though some of the designs may be symbolic." He fails to relate the early Eskimo art with that of other primitive peoples. While it bears "notable similarities" to the designs of the Melanesians in the South Pacific and to the art of Cro-Magnon men in Europe, "time and distance" are reasons given against "any direct affiliation." Much evidence suggests northeastern Asia as the origin of Eskimo culture, but, as this writer points out, the exact place of origin and the source of Eskimo culture remain unknown.

Ebbing Tide of Egos

It is not difficult to identify these people with the aid of Theosophical teachings. The Eskimos, says one of the Teachers, along with the Chinese, Malayans, Mongolians, Tibetans, Hungarians, and Finns, are all remnants of the seventh sub-race of the Fourth Root-Race (*S. D.* II, 178). As to the "decline" of Eskimo culture:

> Ethnology will sooner or later have to recognize with Occultists that the true solution has to be sought for in a comprehension of the workings of Karma. As Lefèvre remarks, "the time is drawing near when there will remain nothing but three great human types" (before the Sixth Root-Race dawns), the white (Aryan, Fifth Root-Race), the yellow, and the African negro —with their crossings (Atlanto-European divisions). Redskins, Eskimos, Papuans, Australians, Polynesians, etc., etc. — all are dying out. Those who realize that every Root-Race runs through a gamut of seven sub-races with seven branches, etc., will understand the "why." The tide-wave of incarnating Egos has rolled past them to harvest experience in more developed and less senile stocks; and their extinction is hence a Karmic necessity. (*S.D.* II, 780.)

Similarities of Eskimo art with Cro-Magnon are explained by their common Atlantean origin, however remote in time.

Prehistoric "Da Vinci"

Another discovery of similar import is announced by Dr. Karel Absolon. (New York *Times,* Oct. 1.) At Vestonice, Czechoslovakia, this archæologist has unearthed the portrait of a woman

roughly carved in ivory, found among the bones of extinct mammoths and other relics. Dr. Absolon regards his discovery as 30,000 years old. Sir Arthur Keith, who describes it as "definite and irrefutable proof that there was a Leonardo da Vinci amongst the mammoth hunters of Moravia," places the age at 20,000 years. We quote the description given by the *Times:*

> There is a trace of the serene Mona Lisa expression in this little lump of prehistoric sculpture which scientists acclaimed today as one of the most astonishing finds of archaeology in many years. Photographs of it show a noble and sensitive face with arched ridges over the eyebrows, a long, slightly upturned nose and a long chin.
>
> Until now diggers have found no portrait by a Stone Age artist of his fellow men, although striking likenesses of Stone Age animals were painted on the walls of caves in Spain and elsewhere. Apparently some religious superstition forbade Paleolithic man to reproduce the human face except in distorted and masklike form.
>
> But in prehistoric Moravia, according to Dr. Absolon, "some heretic, some sacrilegious man deserted the religion of his fathers, and in defiance of all tradition carved the portrait of a true face."

AN ATLANTEAN COLONY

Whence came the people to whom this prehistoric artist belonged?

> The earliest Palaeolithic men in Europe—about whose origin Ethnology is silent, and whose very characteristics are but imperfectly known, though expatiated on as "ape-like" by imaginative writers such as Mr. Grant Allen—were of pure Atlantean and "Africo"-Atlantean stocks. (It must be borne in mind that by this time the Atlantis continent itself was a dream of the past.) Europe in the quaternary epoch was very different from the Europe of to-day, being then only in process of formation. It was united to N. Africa—or rather what is now N. Africa—by a neck of land running across the present Straits of Gibraltar—N. Africa thus constituting a species of extension of Spain, while a broad sea washed the great basin of the Sahara. Of the great Atlantis, the main bulk of which sank in the Miocene, there remained only Ruta and Daitya and a stray island or so. The Atlantean connections of the forefathers of the Palæolithic cave-men are evidenced by the upturning of fossil skulls (in Europe) reverting closely to the *West Indian* Carib and *ancient Peruvian* type—a mystery indeed to all those who refuse to sanction the "hypothesis" of a former Atlantic continent to bridge the ocean. . . .

Gleams of Fourth-Race Genius

As to the African tribes—themselves diverging offshoots of Atlanteans modified by climate and conditions—they crossed into Europe over the peninsula which made the Mediterranean an inland sea. Fine races were many of these European cave-men; the Cro-Magnon, for instance. But, as was to be expected, *progress is almost non-existent* through the whole of the vast period allotted by Science to the Chipped Stone-Age. *The cyclic impulse downwards* weighs heavily on the stocks thus transplanted—the incubus of the *Ātlantean Karma* is upon them. Finally, Palæolithic man makes room for his successor—and disappears almost entirely from the scene. . . .

The artistic skill displayed by the old cave-men renders the hypothesis which regards them as approximations to the "pithecanthropus alalus"—that very mythical Haeckelian monster—an absurdity requiring no Huxley or Schmidt to expose it. We see in their skill in engraving a *gleam* of Atlantean culture *atavistically* re-appearing." It will be remembered that Donnelly regards modern European as a *renaissance* of Atlantean civilization. (*S. D.* II, 740-1.)

On the Trail of Lemuria

The Fahnestock-South Sea expedition of the American Museum of National History has found what a press dispatch calls "a clew to a lost world in the Pacific Ocean" (Los Angeles *Times,* Oct. 20):

The clew is in the form of swastika-like symbols, some as large as windows, carved four inches deep in the face of a huge, forty-ton monolith apparently hewn by human hands from an immense boulder. It was discovered in the Fiji Islands.

There is nothing in the recent South Seas peoples to explain the skill of tools which cut and carved this monolith. The symbols are not yet classed with any hieroglyphs or picture writing known.

The monolith, however, fills in an archaeological trail running halfway across the Pacific Ocean which points to two possibilities. One is a civilization which has disappeared and the other is a sunken continent, usually called Mu, that once might have filled that part of the ocean.

The discovery was made by Bruce and Sheridan Fahnestock of Manhasset, N. Y. They sailed from here two years ago on the sixty-five-foot schooner Director. They returned today.

They found the monolith on the island of Vanua Levu. A native legend of a vast cataclysm in the past led them to the great stone. They heard this legend on a sister island, Viti

Levu, thirty miles across deep water from the island of the monolith.

THE "TEXTBOOK RACKET"

Crusading for better content and method in modern education, President Robert M. Hutchins of the University of Chicago says that poor books have "despoiled us of our intellectual heritage." (Los Angeles *Times,* Oct. 23.) He calls it a "textbook racket." Theosophists who have had the problem of bringing up and educating their children are well aware of the justice in his accusation:

> No books that are any good appear in the elementary or high school curriculum. It is perfectly possible to graduate from a good American college without reading a single great book in its entirety.
>
> We must be appalled at the illiteracy of our pupils. They have read nothing. They do not know how to read. They cannot write or speak. They cannot think.

EDUCATIONAL PROGRESS?

It is well to bear this criticism in mind while rejoicing over the immense expansion of American colleges and universities in recent years. The College of the City of New York, for example, opened its session this fall with an enrollment of 47,000 students in its four branches and their affiliated centers. (New York *Times,* Sept. 26.) Such mass production of college graduates is no guarantee of educational progress. We quote the statement of an employment director (*The Digest,* Oct. 9):

> I find that college graduates are one of my biggest problems. I get about a dozen of them a week in my division. They are hard to place not only because of their inexperience but because they have no notion what they want to do. They are all at sea. That did not show up so plainly when times were busy. Business houses were prepared to keep them on at a loss for a year or two and lick them into shape. But now, with plenty of experienced people available, there doesn't seem to be any place for these fuzzy-minded cubs. They don't know how to work, and they don't know what they want to work at. I wonder whether it is necessary for them to come out of college such babes in the woods?

WHAT DOES AMERICA READ?

After three years of study of the reading habits of the American people, Dr. Ralph Tyler of Ohio State University reports finding

that students who were forced to read the classics in school dropped this type of reading completely upon graduation. (New York *Times,* Oct. 4.) Clerks and stenographers read the most, because of leisure time in business hours, Dr. Tyler suggests. Their diet is 80 per cent fiction. Books on social questions are popular with professional and business people.

These observations are the result of the examination of 20,000 adults, 12,000 college students and 8,000 high school pupils. Dr. Tyler's research will continue for four years more, and should finally produce evidence that the missing factor in modern education is ethical, although this will doubtless remain unrecognized. Ethics are at the root of all idea of purpose, in reading as in education, and *intelligent* purpose is notably absent from modern educational theory.

Fine Minds Scarce in America

Although "Doctors of Philosophy" abound in America in greater number than ever before, there are today far fewer "first-class minds" than among the Attic Greeks at about 430 B. C. Dr. Joseph K. Hart of Teachers College, Columbia, New York, attributes our lack of fine minds to the failure of education. (New York *Times*, Feb. 23.) Modern methods, he says, tend to produce a characteristic passivity and a lack of enquiry on the part of the students—a condition reflected in the great masses of people. We quote his criticisms:

> After the child gets out of school he will read the papers uncritically; believe everything his party, group, clique, or class tells him; vote the "straight" ticket; support every prejudicial program proposed by his associates; and, in general, be undistinguishable from any of the unwashed throng in the community, save that he may join the university club and amuse himself by drinking in a cultural way.
>
> By and large, he will never look at another "serious" book as long as he lives.

Dr. Hart's reference to the ancients is reminiscent of a similar comparison made by Sir Francis Galton. In his work, *Hereditary Genius*, the noted English scientist compares to modern disadvantage the mental status of the Athenians and the present white race:

> The average ability of the Athenian race [was], on the lowest possible estimate, very nearly two grades higher than our own; that is, about as much as our race is above that of the African negro. This estimate, which may seem prodigious to some, is

> confirmed by the quick intelligence and high culture of the Athenian commonalty before whom literary works were recited, and works of art exhibited of a far more serious character than could possibly be appreciated by the average of our race, the calibre of whose intellect is easily gauged by a glance at the contents of a railway bookstall. (p. 324.)

THE RIGHT WAY

An education which develops memory at the expense of the imagination can never be expected to produce minds capable of creative thinking. Asked what kind of education theosophists would regard as constructive, H. P. Blavatsky replied:

> If we had money, we would found schools which would turn out something else than reading and writing candidates for starvation. Children above all should be taught self-reliance, love for all men, altruism, mutual charity, and more than anything else, to think and reason for themselves. We would reduce the purely mechanical work of the memory to an absolute minimum, and devote the time to the development and training of the inner senses, faculties and latent capacities. We would endeavour to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. We would aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*. And we believe that much if not all of this could be obtained by *proper and truly theosophical* education. (*The Key to Theosophy,* pp. 270-1.)

SIGN OF THE CYCLE

Interesting insight into the character of Adolf Hitler is provided by extracts from an article in *Vendémiaire,* a Paris journal. (New York *Sun,* Sept. 27.) According to the writer, "Teutonicus," Hitler works solely by "intuition":

> He trusts to his "feelers"; flair takes the place of knowledge. He refuses sternly to plunge into dossiers and documents. As he puts it, they do not "inspire" him.... That is how Germany's master works—by divination and inspiration. His favorite time for meditation and for making decisions is the hours just before dawn. Hitler sleeps little and rarely goes to bed before 4 A.M. During those hours of solitude he paces up and down his office in a sort of trance, listening for the counsel of his "voices." The Fuehrer believe that he is in direct communication with a

higher power. He regards himself much more as a prophet and seer than as a statesman in the ordinary acceptation of the word.

A Berlin correspondent to *The Manchester Guardian* (Sept. 3) quotes the pastor of an important Lutheran congregation:

> Our struggle [he said] is growing harder—harder and more clearly defined. A few days ago a "German Christian" pastor in Württemberg declared from his pulpit that God had manifested Himself not in Christ but in Adolph Hitler; and this is by no means an isolated case.

This, in A. D. 1937! But considering the cycle of religious fanaticism and ignorance which began in Europe about fifteen hundred years ago—the average cycle of reincarnation—the forebodings of another "dark period of mind," in Mr. Judge's phrase, become explicable.

Education in the Home

In the *Saturday Evening Post* for Aug. 21, Catherine Foss Allen writes of her whole-hearted effort "to get down to fundamentals" in preparing her three boys for the struggle of life. Stimulated to inward search by a request to speak to a group of mothers, the questions she raises show remarkable insight. Her subject is "The Home as the Source of Security and Happiness for the Child." She asks each mother if she can see her child "thrust upon the world now and feel that he can 'take it'."

> . . . what can we build in our children which is proof against disaster? What is the thing we can give them that will bear them through all disaster and aloneness and problem?" Of necessity it must be something within themselves. Some deep, intrinsic thing—so a part of them that it cannot fail in direst trouble or grief. But what? But what?
>
> Not creeds. How can we be sure that the creed to which we lead them will survive their questioning and their growth?
>
> Not social habits and techniques. The demands of society may change.
>
> Not training in profession or trade. There may be no place for them in the field for which they prepared.
>
> Not platitudes and commandments and proverbs. This is not 1890; we are all too shaky to be able to present enduring proverbs now, to be sure that the prescriptions may fit future needs.
>
> Not wise counsel. Not answers. Patterns may change.

Underlying Principles

> They look to us for teaching; and we must teach them, not the answers—but how to find the answers for themselves. We

> must help them to develop the ability to reason, to think through, to trust their minds, and their decisions. We must give them, then, the realization of their powers; a recognition of themselves as individuals, independent, separate, self-sufficient. . . . How?
>
> By letting them, from the beginning, see down to underlying principles, uncoated by smug assurances, by ready-made trick explanations and solutions. . . .
>
> How, again? How can we teach them that?
>
> They are not lessons to be learned from books, to be taught in measured quantities. There can be no courses and diplomas for this training.

She concludes that the parental attitude must be the pattern and guide for children growing up.

> . . . we must begin by asking ourselves: What—actually, personally—do I think of this? Of that? To seek, ourselves, for underlying principles, for basic meanings. To see the thing we look at, to hear when we listen; to test the truth of the words we speak.

She turned to her house, cluttered with old sentimentalities. Out went the old books, pictures, clothes. She turned to her boys. She wished to protect them from false sentimentality, to make them strong. But how?

A False Environment

> I looked at their school. I thought, it's wrong. It is coating their minds with the vilest kind of gentle wisdom and reason. It is so concerned with smooth psychological adjustment that it removes from their path those very obstacles which, were the boys forced to meet them, would serve as forces 'gainst which to whet their blades. I'd rather, I thought, see a boy of mine in a regime of injustices, where his natural tendency to rebel had a worthy antagonist, than walking a prepared path, dissipating his spirit on inconsequentials.

She wondered about her eldest boy—where in the whirl of his school life was he to begin to get down to "the core of things"?

> Life must be simplified. For him, and for me. I must get down to fundamentals myself, so that he might.
>
> My house had been cluttered with possessions. I had cleared it. Now, here was my life, cluttered with ideas and activities just as useless and unperceived and stupid and suffocating. Out they, too, must go.

Her next step was "definite and drastic and immediate." She took her boys away from it all, away from that house and community where she felt security to be so impossible. In a little white

house among the mountains they began an idyllic existence close to Nature.

"Through to Fundamentals"

With discrimination Mrs. Allen has seen through the artificialities of the modern urban (or suburban) existence. With courage she broke away from conventional ways of life, for the sake of her children—it was mother-love that brought this awakening. She has set the example, and now asks her question once again, giving the answer she found:

> "Can you see your child thrust upon the world and feel that he can 'take it'?" Give me a little more time. A few months, or a half year here—a year or two, perhaps, for the youngest boy. Then they will have, irrecoverably, the beginning of something they will never lose: A habit of looking through to fundamentals, of finding themselves capable of questioning—and of answering their questions. And then, yes, I could see them thrust upon the world and know that they would be safe in their own keeping.

Mothers who lead their families back to Nature, back to the realities immanent in the simple life, serve their country and their race well. Children growing up under the guidance of parents who understand these values and choose them deliberately are far more likely to develop into intelligent, useful citizens. It is a great step forward and away from the distortions of modern life and our heritage of false ideals. But there is another step, the one which true theosophists are making and endeavoring to make, and for which they have a great exemplar:

> The Lion of the Law, the Lord of Mercy, perceiving the true cause of human woe, immediately forsook the sweet but selfish rest of quiet wilds. From Aranyaka He became the Teacher of mankind. After Julaï had entered the Nirvana, He preached on mount and plain, and held discourses in the cities, to Devas, men and Gods.

Toward Unification of Knowledge

Dr. Alexis Carrel in a recent address urged the establishment of an "Institution of Psychobiology." (New York *Times,* Oct. 12.) By this he means—

> . . . scientific centers where spiritual as well as material values would be studied, and where observations of long duration would be conducted upon groups of children, on young and mature individuals and on a large number of dogs.

While questioning his use of the word "spiritual," theosophists agree with Dr. Carrel as to the need for synthesis of modern knowledge:

> In order to weld biology, psychology, sociology and economics, such minds (the specialists') will have to be organized into a center of synthetic thought, a focus of collective investigation of human problems. In fact, into an institute for the construction of the civilized.
>
> Is it not more important to improve man than the goods consumed by him? Are health and comfort of any value if we become mentally and spiritually worthless? Those who have given their lives to the search for the prevention and cure of disease are keenly disappointed in observing that their efforts have resulted in a large number of healthy defectives, healthy lunatics and healthy criminals. And in no progress of man.
>
> As far as I am concerned, I intend to devote the rest of my life to the problem of developing man in his organic and spiritual entirety. For the quality of life is more important than life itself. We must now use theoretical and applied science, not for the satisfaction of curiosity, but for the betterment of the self and for the construction of truly civilized man.

THE INCAPACITY OF SPECIALISTS

Dr. Carrel asserted that "the spiritual is within reach of the scientific method, and to attempt to improve the human person is far from being Utopian." He charged industrial civilization with having almost exclusively developed specialists who are incapable of "the strenuous mental efforts" required by intelligent synthesis. He observed that "civilized races seem to be losing the courage to live," seeing an ominous analogy between this and the mental attitudes which preceded the crumbling of the great civilizations of the past. In his view: "Minds endowed with universalistic tendencies alone have the power to solve the problems of modern society. The specialists of physiology, medicine, pedagogy, politics, economics or other human activities have proved their incapacity to solve the problem that concerns man as a whole."

In these remarks Dr. Carrel personifies one of the most hopeful trends of modern science. He is fearless, sincere and determined. Inevitably his ideas include errors growing out of scientific materialism, but he envisions an ideal founded on principles which are fundamentally sound, and which, if conscientiously applied, must lead to real knowledge.